

THE

Batter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 8, Vol. XVIII.

Saturday, February 23, 1856.

Price One Penny.

Theocracy—God's Solution of the Social Problem.

CHAPTER I.

True Religion—State of Society.

Apostasy, in its degenerating course, has dropped principle after principle, truth after truth, and gift after gift; and sectarians have continually whittled away the heavenly science of religion until their theology has become of all studies the most contemptible, and of all professions the most debasing. It is true that we often find in man a native dignity—a spark of Deity still burning in his soul, which even false religions and corrupt social institutions cannot altogether extinguish; yet nevertheless prevailing systems are immeasurably below the standard of our being, and the creeds of men are absurd and degrading. So little do sectarians realize of the nature of true religion, and so contracted are their notions concerning it, that church-going, psalm-singing, praying, signing, groaning, carolling, and a few absurd articles of faith are about all that are comprehended in their sum of religion, and he who is most zealous over these matters possesses the widest reputation for piety.

Divine religion is nothing short of Divine government. It comprehends every truth, science, art, privilege, and duty; it is something more than a dream—it is the practical philosophy of life, the Alpha and Omega of existence. Theocracy is

a social organization, in the most extended sense; indeed it is God's solution of the social problem. In defining its aim and scope we may state it thus—to determine the rights of man individually and collectively, to reveal the whole of his duty, to develop the infinite capabilities of the soul, to regenerate the world, crown mankind with immortality and eternal happiness, and bring all things under the legitimate universal government of their Creator.

A social system less comprehensive than this is not adapted to the wants and aspirations of the human family. It is because of the lack of a just system for unfolding and training the capacities and dispositions of men, that we are ever having before our eyes the vices and imperfections of humanity, while its virtues and better qualities are but seldom brought under our cognizance. By the majority, however, it is considered that a perfect society—a world enjoying the highest state of happiness, and basking in the sunshine of immortality, can have no existence, except in the heated imaginations of poets and prophets of the dark ages of superstition. But the social problem is just as capable of solution as a mathematical one. If the necessary conditions be observed, which are, that God be the Moral Governor, and man the obedient subject, then to open to the human

family such a glorious state of happiness and exaltation, instead of being impracticable, is inevitable.

But the world has travelled in another direction, human government has had more votaries than Divine Government, and society at present falls miserably short of a perfect standard. It is true that the social arrangements of some nation may be considered good in comparison with others, but when measured by the rule of what ought to be, their best systems are very deficient. Let us take one of the most civilized and religious nations of the earth—Britain, and see what a tale of crime and misery we can read on the faces of her sons and daughters. However much we may wish to hide the startling truth, it is nevertheless certain, that we feed on the vitals of each other, and the few fatten on the heart's blood of the millions. There is a terrible system of war, aggression, and plunder at work in society, one class prey on the other, and the strong ride rough-shod over the weak. The masses exist only! They arise, eat, work, and sleep, and this principally fills up their sum of what ought to be responsible, progressive, and eternal being. It deserves the name of LIFE as little as the daily workings of a machine, and in fact the one gets about the same treatment as the other—food, repair, and oil, to keep them going, are the only honey that both suck from labour. Great as man's horror is of death, or as is his tenacity of life, there are but few of the working class who would really like to *exist* over again one day of their past lives, while they shrink from the present, and dread the future. The misery, crime, and rottenness of society are only made endurable by the cloak that men with one consent throw over it to hide it from their eyes. Were it laid naked before us in all its hideousness and magnitude, at one view, it would fire the brain with madness, and fill the heart with loathing.

Yet it is unjust to put the blame on any class of men, for if you exalt the oppressed, they in turn will become oppressors—make the working men the masters, and they are converted into the tyrants. There is no honest, earnest relationship in society; mere worldly interest is the cement of friendship, and men's present usefulness to each other the seal of all engagements. Bad systems create bad influences, and give motives for bad actions, and

these make bad men. It is true, that some, by the force of superior minds, and by measuring their lives by the rule of what ought to be, can to an extent live above the laws of corrupt social institutions, while on the other hand, a Judas may be found betraying his Lord with a kiss; nevertheless, the masses are the exact moral height of the popular standard.

But greater than the curse of poverty and physical suffering is the *aching void* in society—that *craving* of our spiritual natures after something that sectarian institutions cannot supply—that *consciousness of the lack of a living system* to unfold the Deity in man, and realize the great object of his creation. This is felt more or less by the thinking portions of all sects, and the higher the natures the more intense is the feeling. How melancholy it is, after reading that God made man in "His own image," to reflect that the millions cannot claim a much higher rank, morally, intellectually, and socially, than the brute creation, and that in many respects they even fall below that standard. The masses come into the world, live like beasts of burden, and die without having advanced one step in the great scale of being; aye more, men often pursue the downward course of degeneracy with such rapidity, that they turn from each other with abhorrence and disgust, and death finds them immeasurably sunk below the standard of their birth. This has been the history of the world for thousands of years. What an amount of Nature's best gifts, the greatest minds, the noblest energies, and the soul's best affections have been buried in the great social grave! Thousands of inglorious Miltons, Newtons, and Shaksperes have drudged through their threescore years and ten, without ever feeling the divine kindlings of genius, or knowing that it was latent in their souls; while the few occasional flashes have generally been brought forth by accident, or private misfortune, and conceived in the greatest anguish of mind. At other times, lacking a legitimate direction, and because of its intensity, it has burst with volcanic violence, consuming its own purity, and spreading destruction around. Thus many, who might have been stars in the firmament of God's kingdom, have spent their force in dashing themselves one against the other, and confounding the visions of those who have looked to them for light and guidance.

These and all evils, discords, and abominations, will be traced by the pious Calvinist to the "innate depravity of human nature." But we have no sympathy with such blasphemous doctrines. Such notions are a libel on the Creator, for He is the fountain of "human nature," and man is the offspring of Deity. Rather do they proceed from the insufficiency of *human institutions*, and the "innate depravity" of *false religions*, whose author is the devil, and whose supporters are a corrupt and hireling Priesthood.

The idea of the innate depravity of human nature is founded on the supposition that all mankind are under the condemnation of original sin. But the Scriptures distinctly testify that the grace of God is as comprehensive as the transgression of Adam—that the redemption is as broad in its scope, and as universal in its effects, as was the "fall." God declared to Joseph Smith, "that little children are redeemed from the foundation of the world, through mine only begotten;" and Jesus said to his disciples, "Suffer little children to come unto me, for of such is the kingdom of heaven."

Man is not "by nature depraved," but he is capable of being made good or bad, according to the social system that he is living under, and the nature of the principles which he receives and embodies in his life. There is an immense difference between "human nature depraved," and "human nature" liable to err—man "by nature corrupt and hell-deserving," and man possessing the power of abusing the agency which the Creator has given him, and straying from the paths of virtue and of God. Humanity, as it flowed from the Fountain of life, intelligence, and purity, was itself pure and holy, and susceptible of the highest exaltation; but it never has been elevated by man-made systems, nor its virtues and God-given qualities developed by false religions.

CHAPTER II.

Man uninspired by God is incapable of solving the social problem.

There are two methods of education for society, namely, education by necessity, study, suffering, and experience, and education by a master. The last comprehends the whole of the educational series, it is both sides of the system, and is therefore perfect and complete. The first does

not comprehend the whole—it is but one side of the system, and is therefore imperfect and incomplete. Education by a master, properly implies a system of instruction of an inferior by a superior being, who possesses all the knowledge and experience that the student requires, and the power to develop, to their utmost extent, those capacities which he takes under his charge. For when the pupil has completed that branch of education which he first undertook, it is as necessary that he commence a more advanced series of studies as that he study at all. He is now entered into a higher sphere of existence, and as a progressive being a more extensive field will ever be opening before him. His wants are as manifold as ever, indeed they are increased, for besides being conscious of his former deficiencies, his intellectual appetite is keener and his spiritual energy greater, therefore supply and development are more essential to his happiness and well-being than before. The more man learns, the more he perceives the extensiveness of that which he has yet to learn, and the more intense are his desires, and if those desires cannot find their necessary food, then are his wants painfully visible. Hence, should the instructor not be qualified to bestow all the knowledge and exaltation that the student can possibly reach, or should he, while developing the progressive principle in another, remain unprogressive, then must the pupil seek some other instructor to perfect that which the first began. But our modern statesmen, theologians, and philosophers have reversed the natural order of development, and come to the most astounding conclusion, that while society in its primitive and simple state eminently needs a divine teacher and guide, theocracy is incompatible with civilization. This philosophy is highly absurd, and is contrary to the fundamental laws of the social evolutions. Civilization in its very nature is complex. As society advances, in the same proportion does it become complicated. It is obvious that the difficulty of legislating for a simple state of society is not near so great as that of legislating for one that is highly civilized. The more advanced the civilization the greater is the knowledge, experience, and legislative power necessary to cope with it. Therefore, if the gods of modern sectarians have given to their pupils all which they themselves possess,

and the social knot has become too tight for those *old masters* to unpick, then had the sects better seek out other gods who can solve the difficulty. For surely those who tell us that Divine institutions are peculiarly adapted to barbarous ages, but are not compatible with the enlightenment of the nineteenth century, must have been worshipping strange gods, and not Him who made the universe; for certainly *His* government is adapted to the most exalted civilization.

The Creator of the universe is the superior of man, and comprehends in His perfection all the exaltation that humanity is capable of reaching, and therefore He alone is qualified to solve the social problem. Let us trace society from its starting point, to the highest state of civilization that it has reached or *can* reach, and we shall see how incapable man is of originating systems that will meet the wants of every member of the social body.

Man is created male and female. The germ that is to bring forth a future world of many generations is planted; he is susceptible of the highest exaltation or the lowest degradation; in his creation he is perfect, all things around are beautiful and glorious, and the streams of life running through all the creations of God are pure. But although man, as he proceeded from the hands of the Creator, was perfect in his organization and natural endowments, yet it is contrary to the eternal order of being, and absolutely impossible, that he could be created perfect in experience, knowledge, and wisdom. As touching his *creation* he is perfect, but, as touching these qualities, he is imperfect; he has therefore to learn the great mystery of "good and evil" for himself, and the grand order of development and progression is that under the instruction of his Maker, man should work out his own exaltation. This is the first phase that society presents us, but soon a new epoch in human history opens and we behold—man fallen!

We will not imitate the popular cant style which sectarians use when speaking of the fall of man, nor do we dare endorse the language of ignorant fanatics and the blind guides of the people, when they cry out, "Accursed Adam." That the "fall" is in accordance with the great purposes of Jehovah, no really enlightened Christian ever doubted, and that a "knowledge of good and evil" necessarily lies in

the path of eternal progress is a problem of the greatest simplicity. But we have now to deal with the *fact*, and it is borne on the wings of time, and stamped on the history of an hundred generations, that man is "fallen."

An inlet to evil having once been made by transgression, it would gradually enlarge, and as all the sons and daughters of Adam must learn the lesson of "good and evil" by their own experience, in the same proportion as the "race" multiplied would the social difficulty extend. Life is active, and that activity must have some direction, either *right or wrong*. Now, although in *theory* these principles are but a simple plural, yet in *practice* the *degrees* are infinite, and consequently, between the best and worst directions there is an infinite variety. There is *ONE* *right way*, while there can be millions that are wrong; therefore, man in his inexperience, and unassisted by Divine instruction, is ever in great danger of missing the narrow *one way* that leads unto exaltation and eternal lives, and taking some of the many broad roads that tend unto degeneracy and extinction. Moreover, if we accept the authority of Jesus Christ, when he declares that "I am the way, the truth, and the life," then are we certain that the only path that leads unto exaltation is through the government of God.

Had the Creator ordered the moral government of the world independent of human will, then would our actions have proceeded from stern necessity, and we had been but living machines. But He has marked out for man a nobler destiny; in His all-wise providence it is decreed that the culminating point of human perfection is a oneness with the glorious intelligences of eternity, and a fellowship with the Godhead. The Creator has therefore given to us an agency, that we may co-operate with Him, but, too great and good to be despotic, He has made homage to Himself a voluntary act. Yet, when in its probation society shall have fully proven the insufficiency of uninspired men to solve the social problem, and by suffering and experience has demonstrated that happiness can only be obtained by rendering implicit *obedience* to the instructions of the Great Master, then *must* every knee bow to, and tongue confess the authority of, the King of kings, and His will be done on the earth as it is in the heavens.

We learn from the inspired records that many in the early ages of the world enlisted under the standard of God's government, of whom some, because of their strict adherence unto the laws of heaven, became so perfect as to be translated. But, as all had to learn the lesson of "good and evil" for themselves, and as every individual had the power of using his agency according to his own will, many went still farther from God, and, like the moderns, imagined that by their own strength and wisdom they could solve the social problem. Thus, society began to establish kingdoms, empires, republics, and institutions of great variety, until in the process of time human government prevailed over all the earth, and the kingdom of God was not known amongst men.

But that all the attempts and schemes of the world to regenerate itself and introduce a reign of righteousness have signally failed is most obvious. One civilization has given place to another; kingdom has succeeded kingdom, empires have been converted into republics, and republics into empires, but none have been adapted to the aspirations of society. Where, now, are ancient Egypt, Babylon, Greece, and Rome? They are vanished, leaving to posterity little more than a name, as a warning legacy of the vain attempts of uninspired men to solve the social problem. Yet these failures cannot be attributed to a want of great minds, or hearts and energies to labour for the public good. Those nations have given birth to men of the most exalted genius. They have had their great statesmen, great poets, great orators, great philosophers, and great theologians, greater than whom no uninspired nations could ever boast. But all the genius, zeal, and energy of these men have failed in forming a perfect state of society, and instituting systems comprehensive enough to meet all the wants of those they ruled and represented. In spite of the learning, wisdom, science, arts, and the choicest ornaments of a refined civilization, in which these nations gloried, they have been torn piece-meal by their wars, jealousies, aggressions, competitions, cruelties, and a thousand other social evils, until at length they have become the prey of uncultivated and barbarous peoples. But, says the blind booster of modern civilization, "Look at us—our institutions,

our Bible and Missionary Societies, the blaze of science, our liberties, and the gigantic march of intellect; we are not to be compared with them, our civilization is immortal!" And these are the vain dreams of men over a more corrupt and worthless social system than ever before existed—the self security of a society under whose feet a burning lava rages, which ever and anon bursts forth with volcanic violence, fearful prognostications of the universal conflagration that will soon consume the rotten systems of men, and lay the pride and glory of the nations low in dust. Instead of adorning itself with robes of imaginary greatness, and sitting down in self-complacency, dreaming of the excellence of a rotten civilization that is crumbling into ruins, society had better wake up to a sense of its dangers, or the thunders of a dark future will burst on its security like the unforetold belchings of a volcano.

Arouse! oh ye dreamers from your death-like slumbers, and ask yourselves if misery, robbery, murders, whoredoms, seductions, and crime in its thousand forms have been driven from the world; if righteousness reigns, man respects the "rights of man," and mother earth rejoices in the liberty and happiness of her children. Visit the haunts of poverty and starvation—see the burning anxiety that is consuming the millions for the means of obtaining the commonest necessities of life, then go to the large manufacturing districts, and take cognizance of the fact that the average age of mortality amongst the operatives is from 17 to 19 years; reflect on this subtle but wholesale murder of human existence, and ask why man should not die in a good old age, and his last drains of the mortal cup be sweetened by the hand of affection, with the luscious hoard of his industrious life. From thence turn your eyes to the sadder spectacle of female prostitution! If England, America, and France were blessed with a more genial moral atmosphere, there are millions in those nations that would be the fairest flowers of God's creation, who now by a vicious social system are driven to a life of sin and shame. And besides the mere public course, there is another that thins withering pestilence has taken, which is yet deadlier, because concealed, and let it be remembered how universal and fierce

is this same contagion, consuming "man," of whom it is said, "He was created in the image of God." Of all the black catalogue of charges written in the Great Book of accounts against modern "civilization," and treasured up until that awful day of reckoning and retribution, none are engraved by the recording Angel with such fearful distinctness as this sin, which like a vampire is sucking the moral, intellectual, and physical strength of the three greatest powers of the world. It is true, that these nations have grown rich in gold, silver, machinery, cities, rail-roads, &c.; their scientific knowledge, wealth, and power of producing the luxuries of life are immense, and they could very much lighten the curse that "man shall live by the sweat of his brow." But it is not the increase of wealth and commercial influence alone that makes nations or individuals truly great, happy, and virtuous, for like polished steel these things can be used as weapons of destruction. It is a righteous appropriation of these blessings that will tend to happiness and exaltation, but by misappropriation blessings change into curses, and that is transformed into evil which was by nature good. With all the gold, science, and commerce of the nations, still crime, misery, starvation, whoredoms, seductions, &c., abound. The last quarter of a century has been bigger with events, fraught with more thrilling and universal interest, and withal more ominous to the "powers that be," and destructive to the union and repose of society, than any fifty years since the world began. In this short space of time, apart from what God has been doing in a direct manner, and through the instrumentality of His servants, we have seen a fierce European revolution, the throne of France cast down, a Pope abdicating the "Apostolic chair of Rome," rulers trembling, Spain and the "Celestial Empire" kindling with the general flame, mammoth strikes of the working-classes of England, the bony hand of famine claiming its victims, pestilence mowing down its thousands, Europe in the blaze of war, and the whole world in commotion. Another sign of the times, too ominous to pass without notice, is the splitting up of "religious" bodies, the delusions of table-moving, spirit-rappings, and other supernatural manifestations, which vividly bring to our minds the words of Paul, that "God shall send them

strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." We have seen the leaders of the people establishing "Co-operative systems," "Trades Unions," "Chartist movements," "Peace Societies," "Evangelical Alliances," &c. As these changes, systems, and revolutions, political and spiritual, receive birth, they are hailed with shouts of joy and welcome; the people begin to talk of the "good time coming"—a "reign of peace and happiness," "when swords shall be beaten into plowshares, and spears into pruning-hooks," when "reason and the pen" shall settle all differences, and "right not might be the order of the day." In a little time, however, their enthusiasm subsides, the illusion passes away, and, waking up from the dream, they behold competition instead of "co-operation," division in the place of "union," war and not "peace," poverty and not prosperity, misery and not "happiness."

The very means intended to unite and strengthen have tended to disunite and weaken, and sectarianism is the "order of the day." There are in the world more than three thousand languages, more than one thousand religions, philosophies, and "political economies" of every variety, and in "civilized" nations more especially, almost every man has his private opinion and separate interest. What dependence then can we put in human systems, what hope or security do they give us for the future? None, absolutely none! for their theories will grow into more new systems, the spirit of self-aggrandizement will extend, and crime, misery, war, starvation, and pestilence will depopulate the earth. Europe is performing her last act in the often-repeated drama of the "rise and fall of empires." Her civilization is expiring in the flames which it has kindled, and soon will she and her institutions be numbered with the things of the past. See! the angel of destiny has written on the ensigns of all nations, "Thou art weighed in the balances, and art found wanting!"

But can nothing be found to prevent the impending fall of the powers and systems that be? Is there no master-mind among all the sons of men to consolidate and re-organize this chaos of elements? No, there is none! Man and all his works are but mortal, they flourish for a

time, and then decay. No civilization is exempt from this law—all are mortal, and *must* pay the penalty of Death! And, supposing that out of the ruins of the old a new state of society should be formed, and every individual of that generation equal in intelligence, energy, and virtue to the best being who has ever trod on earth's carpet, if it were minus of *divine government*—of the Great Master to guide and control it, even this fictitious state must decay and crumble into ruins. Society in its formation would still be imperfect, the infinite capabilities of the soul would not all be unfolded, the evolutions of being must still go on, and endless progression would ever lie before. The future is as novel to the most refined society, as to the most barbarous. In the

same proportion as human civilization advances is its dangers and difficulties, and a million wants which the savage is unconscious of are painfully felt by a highly educated man. Like as an immense, towering, and costly piece of architecture, minus of its proper foundation, is in more imminent and immediate danger than a simple one, and its fall more terrible, and the consequence of the catastrophe more overwhelming, so also is it with social fabrics.

The radical error of all human government is the same—*God is not there*, and as He is the “first and the last” of existence, so is it also absolutely necessary to a legitimate formation of society, that He should be the beginning and end of all things and all government!

(To be continued.)

History of Joseph Smith.

(Continued from page 104.)

[August, 1840.]

Monday, 31st. Elder Kimball baptized Henry Conner, watchmaker, 52, Ironmonger's Row, London, in Peerless Pool, being the first baptized in that place, and confirmed him the same evening.

To the Saints scattered abroad.

Beloved Brethren—We address a few lines to the Church of Jesus Christ, who have obeyed from the heart that form of doctrine which has been delivered to them by the servants of the Lord, and who are desirous to go forward in the ways of truth and righteousness, and by obedience to the heavenly command, escape the things which are coming on the earth, and secure to themselves an inheritance among the sanctified in the world to come.

Having been placed in a very responsible situation in the Church, we at all times feel interested in the welfare of the Saints, and make mention of them continually in our prayers to our heavenly Father, that they may be kept from the evils which are in the world, and ever be found walking in the path of truth.

The work of the Lord in these last days, is one of vast magnitude and almost beyond the comprehension of mortals. Its glories

are past description, and its grandeur unsurpassable. It is the theme which has animated the bosom of Prophets and righteous men from the creation of this world down through every succeeding generation to the present time; and it is truly the dispensation of the fulness of times, when all things which are in Christ Jesus, whether in heaven or on the earth, shall be gathered together in him, and when all things shall be restored, as spoken of by all the holy Prophets since the world began; for in it will take place the glorious fulfilment of the promises made to the fathers, while the displays of the power of the Most High will be great, glorious, and sublime.

The purposes of our God are great, His love unfathomable, His wisdom infinite, and His power unlimited; therefore the Saints have cause to rejoice and be glad, knowing that “this God is our God forever and every and He will be our Guide until death.” Having confidence in the power, wisdom, and love of God, the Saints have been enabled to go forward through the most adverse circumstances, and frequently, when to all human appearances, nothing but death presented itself, and destruction inevitable, has the power of God been manifest, His glory revealed, and deliverance effected; and the Saints, like the children of Israel, who came out of the land of Egypt, and

through the Red Sea, have sung an anthem of praise to His holy name. This has not only been the case in former days, but in our days, and within a few months, have we seen this fully verified.

Having through the kindness of our God been delivered from destruction, and secured a location upon which we have again commenced operations for the good of His people, we feel disposed to go forward and suit our energies for the upbuilding of the Kingdom, and establishing the Priesthood in their fullness and glory. The work which has to be accomplished in the last days is one of vast importance, and will call into action the energy, skill, talent, and ability of the Saints, so that it may roll forth with that glory and majesty described by the Prophets; and will consequently require the concentration of the Saints, to accomplish works of such magnitude and grandeur.

The work of the gathering spoken of in the Scriptures will be necessary to bring about the glories of the last dispensation. It is probably unnecessary to press this subject on the Saints, as we believe the spirit of it is manifest, and its necessity obvious to every considerate mind; and every one zealous for the promotion of truth and righteousness, is equally so for the gathering of the Saints.

Dear brethren, feeling desirous to carry out the purposes of God to which we have been called; and to be co-workers with Him in this last dispensation; we feel the necessity of having the hearty co-operation of the Saints throughout this land, and upon the islands of the sea, and it will be necessary for them to hearken to counsel and turn their attention to the Church, the establishment of the Kingdom, and lay aside every selfish principle, everything low and groveling; and stand forward in the cause of truth, and assist to the utmost of their power, those to whom has been given the pattern and design; and like those who held up the hands of Moses, hold up the hands of those who are appointed to direct the affairs of the Kingdom, so that they may be strengthened, and be enabled to prosecute their great designs, and be instrumental in effecting the great work of the last days.

Believing the time has now come, when it is necessary to erect a house of prayer, a house of order, a house for the worship of our God, where the ordinances can be attended to agreeably to His divine will, in this region of country—to accomplish which, considerable exertion must be made, means will be required—and as the work must be hastened in righteousness, it behoves the Saints to weigh the importance of these things, in their minds; in all their bearings, and then take such steps as are necessary to

carry them into operation; and arm themselves with courage, resolve, to do all they can, and feel themselves as much interested as though the whole labour depended on themselves alone. By so doing they will emulate the glorious deeds of the Fathers, and secure the blessings of Heaven upon themselves and their posterity to the latest generation.

To those who feel thus interested, and can assist in this great work, we say, let them come to this place; by so doing they will not only assist in the rolling of the Kingdom, but be in a situation where they can have the advantages of instruction from the Presidency and other authorities of the Church, and rise higher and higher in the scale of intelligence until they can "comprehend with all Saints the length and breadth and depth and height, and know the love of God which passeth knowledge."

Connected with the building up of the Kingdom, is the printing and circulation of the Book of Mormon, Doctrine and Covenants, Hymn Book, and the New Translation of the Scriptures. It is unnecessary to say anything respecting these works; those who have read them, and who have drunk of the stream of knowledge which they convey, know how to appreciate them; and although fools may have them in derision, yet they are calculated to make men wise unto salvation, and sweep away the cobwebs of superstition of ages, throw a light on the proceedings of Jehovah, which have already been accomplished, and mark out the future in all its dreadful and glorious realities. Those who have tasted the benefit derived from a study of those works, will undoubtedly vie with each other in their zeal for sending them abroad throughout the world, that every son of Adam may enjoy the same privileges, and rejoice in the same truths.

Here, then, beloved brethren, is a work to engage in worthy of Archangels—a work which will cast into the shade the things which have been heretofore accomplished; a work which kings and Prophets and righteous men in former ages have sought, expected, and earnestly desired to see, but died without the sight; and well will it be for those who shall aid in carrying into effect the mighty operations of Jehovah.

By order of the First Presidency,

R. B. THOMPSON, Scribe.

Saturday, 5th. High Council met at my office.

Joseph Smith, junior, preferred charges against Elder Almon W. Babbitt, predicted on the authority of two letters, one from Thomas Bardick, the other from Oli-

ver Granger and Levi Richards, accusing Babbitt as follows—

First. For stating that Joseph Smith, junior, had extravagantly purchased three suits of clothes while he was at Washington City, and that Sidney Rigdon had purchased four suits at the same place, besides dresses and clothes for their families in profusion.

Second. For having stated that Joseph Smith, junior, Sidney Rigdon, and Elias Higbee had said that they were worth one hundred thousand dollars each, while they were at Washington, and that Joseph Smith, junior, had repeated the same statement while in Philadelphia, and for saying that Oliver Granger had stated that he also was worth as much as they (that is, one hundred thousand dollars).

Third. For holding secret counsel in the Lord's House, in Kirtland, and for locking the doors of the house, for the purpose of prohibiting certain brethren, in good standing in the Church, from being in the Council, thereby depriving them the use of the house.

Two were appointed to speak on the case, namely, (7) Thomas Grover, (8) A. Cowles.

Council adjourned till the 6th Sept., at 2 o'clock, when Council met according to adjournment, the evidences all heard on the case pending, and the Council closed on both sides. The parties spoke at length, after which, Joseph Smith, junior, withdrew the charge, and both parties were reconciled together, things being adjusted to their satisfaction.

Saturday, 5th. Elders Young and Richards went from Manchester to Liverpool, and in the evening organized a company of Saints bound for New York, by choosing Elder Theodore Turley to preside, with six Counsellors.

Sunday, 6th. Elder Young preached. On Monday night Elders Young and

Richards staid on board the *North America* with the Saints, and on Tuesday morning, about nine o'clock, the vessel went out with a steamer. The Elders accompanied them fifteen or twenty miles, and left them in good spirits. Elder Richards returned to Manchester the same evening, and Elder Young on the 10th.

Monday, 7th. This evening, Elders Kimball, Woodruff, and G. A. Smith preached in the South Temperance Hall, London.

Elder John Benbow, who had previously furnished two hundred and fifty pounds towards printing the Hymn Book, Book of Mormon, &c., relinquished all claim to said money, except such assistance as his friends who might wish to emigrate to America the next season might need, leaving the remainder to the disposal of Brigham Young, Willard Richards, and Wilford Woodruff, who borrowed said moneys for the benefit of the Church of Jesus Christ of Latter-day Saints, forever, also the avails of the Gadfield Elm Chapel, when sold.

Wednesday, 9th. There was a terrific storm on the north of Scotland.

Friday, 11th. There was a terrible earthquake at Mount Ararat, which destroyed the town of Makitchevan, damaged all the buildings at Erivan, and devastated the two districts of Sharour and Sourmatein Armenia. A considerable mass was loosened from Mount Ararat and destroyed everything in its way for nearly five miles. The village of Akhouli was buried, with one thousand inhabitants.

Sunday, 13th. Elder Kimball baptized four in London.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 23, 1856.

Circular.

EMIGRATION TO UTAH FOR 1856.—In consequence of Elder E. Snow's absence from St. Louis, the death of Elder O. Spencer, and the adoption this year of a northern and more healthy route through the States to a point of outfit for the Plains, we

have been unable to lay before the Saints, at an earlier period, a plan of operations for the present season's Emigration hence to Utah. The following regulations have now been made—

1st. Iowa City, the capital of the State of Iowa, has been selected as the Point of Outfit for the Plains. This is about the same distance as Mormon Grove from G. S. L. City. It is intended that both P. E. Fund Emigrants and those going through with their own ox-teams shall fit out there.

2nd. Emigrants will be forwarded from the port of debarkation to Iowa City on the Northern Route, and via Chicago and Rock Island.

3rd. The P. E. F. Emigrants will use hand-carts in crossing the Plains, in which they will convey their provisions, tent, and necessary luggage, according to instructions contained in the "Thirteenth General Epistle of the First Presidency," in *Star* No. 4, present Volume, also in a Letter from President Young, and Editorial in *Star* No. 51, Vol. XVII. There will of course be means provided for the conveyance of the aged, infirm, and those unable from any cause to walk, but as the Presidency have informed us in their General Epistle, before referred to, that they "shall send men of faith and experience to the outfitting point, to carry into effect" the suggestions contained in the Epistle, we deem it uncalled for, on our part, to detail the minutiae of that part of the journey. The Saints may all rest satisfied that their interests and comfort will be consulted in the best possible manner by those men who will be charged with instructions directly from our beloved Prophet, brother Brigham.

4th. It is determined to book through to Utah by the P. E. Fund Company and under the arrangements named and referred to in Section 3, all persons who desire it, at the following rates, payable in advance—

Over 1 year old	£9 0 0 each,
Under 1 year old	4 10 0 each,

leaving it to the President of the P. E. F. Company to fix the final price to the emigrants, after the expedition is closed and the cost of the same is known.

5th. All P. E. Fund emigrants are required to sign the Bond and receipts referred to in "General Instructions" in *Star* No. 2, present Volume.

6th. Luggage. Emigrants travelling in companies, under contract, on the American lines of railway last season, were permitted to carry free of extra charge the following weight—

One person over 12 years	75 lbs.
One person under 12 and over 3 years	37½ lbs.
Under 3 years	None.

Presuming the same quantities will be allowed this season, P. E. Fund emigrants will be able to include in their luggage such of their books as they may wish to take with them. Those who are ordered out by their friends in Utah, *whose passage has not been prepaid*, and those who may be selected here to go, cannot be allowed to take forward from the port of debarkation in the United States, more than the above-named quantities of luggage. Those who *prepay* their passage, or those whose passage has been *prepaid* in Utah, who may have more luggage than will be allowed as above stated, will be able, if they have the means, to take the excess across the States at about ten shillings per 100 lbs., and can doubtless arrange at the point of outfit for the conveyance across the Plains by ox-teams of that which they are unable to haul in their hand-carts. The rate per lb. over the Plains from Iowa City we cannot determine. It has generally been from 6d. to 7½d. per lb., and will probably not vary much this year.

Should it occur that any parties cannot arrange for their excess luggage being carried over the Plains this season, they will be able to store it at Iowa City or Kaneshville, and order it to be forwarded to them another year. We recommend the emigrating Saints to dispense with and dispose of all their heavy wooden boxes, and to get a good and proper oil-cloth or mackintosh—something waterproof—not too expensive, but sufficiently durable, and least liable to crack or break, and make the same into bags, of proper size and sufficiently strong to convey the articles designed to be put into them. We presume that the proper article can be found in all the large towns throughout the Conferences, and we refer the Saints to their Pastors and Presidents, who will be able to give them the needed advice in the selection of a proper article, and in making it up. Where boxes are indispensable they should be made of tin, and be no larger than is really necessary.

7th. As it is already so late in the season, and as we wish to hasten the Emigration as much as practicable, it is particularly requested that all through emigrants will now make their applications for passage at the earliest moment, and accompanied by deposits and particulars as named in "General Instructions." Those requiring us to provide their teams should forward their orders and the cash immediately. P. E. Fund emigrants prepaying their passage should remit their passage money as early as possible.

8th. Through emigrants will not require to embark until the middle or latter part of March.

9th. The present "Passenger Act" makes it penal for any person to be engaged, either directly or indirectly, in the sale or letting of passages out of the United Kingdom, unless duly authorized under the provisions of the Act. We, therefore, give Notice that all applications from the Latter-day Saints for passage to America must be made direct to F. D. RICHARDS, with deposits, &c., as detailed in "General Instructions," except by those in the London Pastorate, who may apply through his authorized Agent, MR. W. C. DUNBAR, of 35 Jewin Street, City, London, and by those in the Welsh Principality, who may apply through MR. DAN JONES, "Udgorn-Seion" Office, near White's Gardens, Swansea, who also is his authorized Agent.

10th. Pastors and Presidents are requested to cause this Circular to be read and understood in all the Branches composing their Conferences at their earliest possible convenience.

F. D. RICHARDS,	} Presidency of the Church of Jesus	
DANIEL SPENCER,		
C. H. WHEELLOCK,		
		Christ of L. D. Saints in the British Isles and adjacent countries.

36 Islington, Liverpool, February 8, 1856.

We thank our Heavenly Father that the time has arrived when we can lay before our readers in a definite manner, the general plan for emigration to Utah the present season. This will relieve the anxiety of many, by enabling them to decide whether they will be able to go this season, or not. For reasons mentioned in the above Circular, the labours of Elder John Taylor in the United States have been so extended, that he has not been able to furnish us, at an earlier date, with the approximate cost of transportation of passengers from the Atlantic ports to the frontiers, and the prices of hand-carts, cattle, provisions, &c., as a basis for the commencement of operation here.

If the Saints do not now appreciate the wisdom of taking the smallest practicable amount of luggage, they will before they have hauled it far on the plains. It is

designed to lighten this burden as much as possible, in the item of provisions, by driving along milch cows and beef cattle to be used on the way.

Experience will teach the Saints the propriety of our arrangements more effectually than anything we can say, but some of the most obvious reasons for it are, that needless luggage burdens the Company with a worse than useless expenditure for transportation through the United States, takes up room in the often crowded condition of the passengers themselves, and burdens them with useless labour in taking care of and handling it, and finally has to be abandoned at the place of outfit.

The Saints who go in the hand-cart companies need not expect to take any chests, trunks—excepting the tin trunks mentioned in the Circular—or boxes across the Plains with them, because if strong enough for the trip, they would be too cumbersome and heavy, and if made sufficiently light, they would soon be broken to pieces. Therefore it is not necessary to take any from this country, only such as they need in crossing the sea, and those they should expect to dispose of, or finally abandon.

We are thus explicit on the item of luggage, in order that the subject may be fairly before the emigrating Saints, and that they may govern themselves accordingly. It is far better for them to dispose of their extra articles, and use the means to add to their comfort on their way, than to finally have to abandon them as useless. In order to carry out the views of the First Presidency—to bring the amount required for emigration within the means of the greatest possible number, we have reduced that amount to the lowest standard which, in our judgment, will render the transaction a safe one this year; and in order to make it so, it is necessary for us to exercise the most strict economy in every thing pertaining to emigration. We trust that the Saints unitedly will assist us and themselves, by cheerfully carrying out our instructions.

The first 200 miles of the journey will be through a settled, grain-growing country, where it is expected that supplies of provisions can be obtained without the labour of hauling them any considerable distance. By travelling this distance with the carts lightly loaded, the Saints will have an excellent opportunity of becoming accustomed to camp life, and walking, and thereby be better prepared for starting out on the Plains.

We have been informed, by Elder John Taylor, that a suitable camp ground has been already selected, about two miles and a half from Iowa city. Making this the place of outfit will keep the Saints on the northern route through the United States, in a climate better adapted to their constitutions than that farther south. It will also enable them to avoid the Ohio and Missouri rivers, and also much sickness and death. The Saints have a right to expect that but few if any will be disabled from travelling through sickness after starting, for the Lord has promised, through His Prophet Brigham, that *"there will be none sick in a little time after they get started, but will continue to get stronger and stronger."*

The mode now proposed to the Saints for travelling up to Zion, so nearly resembles that of ancient Israel in the wilderness, that it must elicit the peculiar favour and blessing of the Lord upon it. While, on account of the unworthiness of ancient Israel to receive the Melchisedec Priesthood, He only sent His angel before them, in these last days He has promised, to go before His people Himself. The gathering poor, if they are faithful, have a right to feel that the favour of God, angels, and holy men is enlisted in their behalf. The present plan is peculiarly the Lord's, and it will have our special prayers and most untiring efforts for its success.

The Lord, through His Prophet, says of the poor, "Let them come on foot, with hand-carts or wheel-barrows; let them gird up their loins and walk through, and nothing shall hinder them."

DEPARTURE.—Elders George D. Grant and William H. Kimball sailed on the steamer *Atlantic*, for New York, on the 6th inst. Should the services of these brethren be required, they will be on hand to render any assistance in their power in matters pertaining to the emigration this season.

ARRIVALS.—Elder John Van Cott, late President of the Scandinavian mission, left Copenhagen on the 29th of January, and arrived in Liverpool on the 4th inst. He has been released from his labours in these lands, and now, after a long and arduous mission, is on his way home to Utah.

Elders John Sanderson and Thomas Whiteley, from Utah, appointed on missions to England, arrived at Liverpool on the 5th February. They left New York on the 11th January, per ship *Columbia*.

Home Correspondence.

MANCHESTER, LIVERPOOL, AND PRESTON CONFERENCES.

107 Finch Street, Liverpool,
January 25th, 1856.

President F. D. Richards.

Dear Brother—As the time is at hand when I expect to leave the field of my labours for the past year, I take pleasure in forwarding you the following account of my stewardship.

The last Liverpool Quarterly Conference was held on the 23rd of December. A good spirit prevailed in the midst of the Saints, and the Priesthood were united. We were cheered and blessed with the society of President D. Spencer, and several other visiting Elders. In the evening the Saints were much cheered by an address from yourself, on the subject of faith, as applicable to their condition in these lands, and on the subject of emigration. The Conference in general is in excellent condition. The Priesthood have manifested great energy and willingness during the past year to do what was required of them. The Saints generally exercise a lively faith in the work of God, and show that faith by their works. This is mainly attributable to the diligent labours of Elder S. W. Orandall, who has been efficient in his labours, and constant in his efforts to do good.

At the commencement of the year, the Liverpool Branches owed £212 for Hall rent. This debt the other Branches of the Conference generously volunteered to assist in paying. This, with other Branch and Conference debts, has been a heavy tax on the faith and resources of the Saints. There are 740 Saints in the Conference, and they have paid £130 of the Hall debt, and £367 to other purposes, making a total of monies raised in the past year of £497.

The Manchester Conference was held on the 30th December. On the evening of the 29th we had a meeting of the Priesthood, and it was indeed a time of rejoicing. The Spirit of the Lord rested mightily upon the Elders, and all hearts were filled to overflowing. During the Conference the same rich effusion of the Spirit was manifested. The Presidents of Branches made their reports, and testified of the blessings of the Lord and of His power manifested among the Saints. We were blessed with the society of Elders Little and Calkin, from the Office, and several visiting brethren from the other Conferences. It was a general time of rejoicing among the Saints, and they were full of faith and determination to press onward in every good work.

President Holt has been one with me in all things. He has long been a faithful

man in this kingdom, and I rejoice with him that the time has come for him to go up to Zion.

There have been baptized in this Conference during the past year 239. The number of Saints in it is 2400, of which about 400 are scattered members. They have raised during the past year for all purposes £1500.

Notwithstanding they have paid this rather unusual amount of means, the Saints testify that the Lord has blessed them in a proportionate degree, both temporally and spiritually, and those who have been the most liberal realize that the good hand of the Lord has continually opened their way before them.

The Preston Conference was held on the 6th of January, 1856. We had an excellent Conference. The Saints feel rich, and are rich in faith and good works, as the following statement of their financial affairs will abundantly testify. They have paid up all their apportionment of the Temple Offering, and a little over. They have liquidated all their indebtedness to the Office in Liverpool for *Stars*, Books, &c. They paid for their *Stars* one week ahead, and had a credit in the Office of £1 12s. The Conference embraces 491 Saints. During the past year there have been 39 baptized in the Conference. They have paid for all purposes £344.

The best commendation of President Parker is the prosperous condition in which he leaves the Conference. He has the faith and warmest feelings of the Saints over whom he has presided. My labours with him have been most satisfactory, and he greatly rejoices in the prospect of journeying to the place of gathering the coming season.

The total amount of funds paid for the support of the work in the Pastorate during the year is £2341.

As it regards myself, I have greatly rejoiced in my labours in these lands, both in this Pastorate and also in Scotland. The Saints have been kind to me in administering to my wants, and they have a warm place in my heart. And notwithstanding the anticipated pleasure of soon mingling again with my friends and brethren in Zion, it is with feelings of regret that I leave the Saints here for the present. I say for the present, for ere long I hope to meet those who remain faithful in a land more congenial to their spirits,

and where they can enjoy more fully the blessings of the New and Everlasting Covenant. For their deliverance I shall never cease to pray and labour until it is accomplished.

To you, brother Franklin, I owe much, and I thank the Lord for the privilege I have enjoyed of labouring under your counsel and dictation, and for the privilege of often enjoying your society and instruction. The lessons I have learned here I shall endeavour to profit by in future life, and I pray that I may ever prove worthy of your confidence and blessing.

Praying that the blessings of the Lord may increase abundantly upon you and all the faithful Saints, I remain your affectionate brother and co-worker in the kingdom of God.

GEORGE D. GRANT.

STAFFORDSHIRE CONFERENCE.

6 Upper Church Street, Dale Hall,
January 21, 1856.

President F. D. Richards.

Dear Brother—At the close of my labours in the Staffordshire Conference, I feel it my duty to give a brief report of its past and present condition, and future prospects. I can truly say the Lord has blessed me in my labours among this people, and my heart is full of blessing for all those that have been one with me in carrying out your counsels.

In consequence of the adverse circumstances of the Saints, we could not raise such an amount as was desirable for the various purposes. . . . Yet, I feel that the Saints have done well, considering the bad times, high price of provisions, &c. In looking over the reports for the year, I find that there has been subscribed for different purposes the sum of near £160.

A review of our labours during the past year does me good, for although we have not succeeded in adding many to the Church, we have done to the best of our means and abilities in sowing the word of the Gospel. The local Elders have co-operated with the travelling Elders in preaching, both in and out of doors, and harmony has generally prevailed in the councils of the brethren. During the summer we had a course of lectures delivered in the Town Hall, Stoke-upon-Trent, which I believe was the means of doing much good among the Saints in

that district, and of letting the world know that the "Mormons" were not dead.

We have also been blessed with the presence and counsels of quite a number of the servants of God; this has been a source of comfort and gratification to the Saints, the majority of whom delight in nothing more than hearing the servants of God, and ministering to their wants, as far as their limited means will allow. At our last Conference, President Spencer cheered us with his company and teachings, and truly it was a time of rejoicing to me and the Saints.

In my endeavours to carry out the work of God in this Conference, I have been well supported by the travelling Elders, who have been labouring here, namely, D. A. Curtis, Joseph and James Taylor, three men who have the welfare of this cause at heart. I am sorry to say that Elder Curtis's health has been very indifferent since he has been among us, but I hope that in a short time he may be able to lay himself to his work as he desires to.

During the year some of the Saints, who at its commencement were so poor as to be unable to procure the necessities of life, have proved that there is a God in Israel, inasmuch as they have been able to provide things decently, to subscribe liberally to the various funds, and also to lay up the means to emigrate this season. This prosperity they ascribe to hearkening to the counsel of the servants of God. On the other hand, there are some who were at that time in prosperous circumstances, whose course has been that of continually and systematically disregarding counsel; these are now in the bonds of poverty and affliction, of various kinds, and unwillingly acknowledge that these things are the consequences of disobedience.

In order the more speedily to release this Conference from debt, the Saints have voted to tithe themselves, and all of them with whom I have spoken, feel first-rate regarding it; as they feel it will make a good schoolmaster to prepare them for abiding a more perfect law when they have the privilege of going to Zion.

A goodly number of those who have assisted in accomplishing what has been done this past year have been in the Church from 10 to 16 years, and such are worthy of the blessings which await the faithful.

I remain your cousin and fellow-labourer in the Gospel of Christ,

WILLIAM G. YOUNG.

HAND-CARTS.

27 Boundary Street, Hulme, Manchester,
Feb. 7, 1856.

President F. D. Richards.

Dear Brother—I submit the following ideas for your consideration, and if you can glean anything from them, that will prove beneficial in the manufacturing of "hand-carts," I shall feel greatly blessed.

In the first place, then, I would suppose that several hundred carts would be needed for the emigration of the Saints in the year 1857, and in order to secure good, safe, and cheap vehicles, I would suggest the propriety of commencing the operation in the fall, or early in the winter.

Supposing that a suitable person should be sent to the Iowa for that purpose, he should in the first place seek out some good timber adjacent to a saw mill, and near the outfitting point. He should select hickory for axle-trees, red or slippery elm for hubbs, white oak for spokes and rims to the wheels, white ash for fills or shafts, and for making cribs or beds. I am of the opinion that the axle-trees should be sawed two and a half by three and a half inches.

The oak for the rims should be sawed into boards about three quarters of an inch thick, and ripped into strips three inches wide, or two and a half might possible do. The timber for them should grow on low ground, as that kind is much easier to bend, and very tough. The axle-trees, hubbs, and spokes should be first prepared, so that they could have time to season.

When the hubbs are prepared, the spokes driven and tenoned, the rims should then be mortised, or bored, to receive the spokes. The inside corners of the rims should also be rounded off to prevent the sand from gathering and remaining on them. The ends should be lapped about six or eight inches, and in order to make them secure, it would be well to saw one quarter of an inch deep, and six or eight inches from the end, and chamfer from there, leaving it a quarter of an inch thick at the end. Both ends being thus prepared, they would come together with a smooth surface.

When this was done they should be bent